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SALT LAKE CITY, FEB. 17, 1900.

OF PRESENT INTEREST.

The ladies and gentlemen of this city

who united to fight the attempt to im-

pose upon their children by force an

operation not required by law, are un-

der the necessity of contesting still

further the rights and liberties of the

public. The District court decided in

their favor. But the case is to be

carried to the Supreme court of the

State. This will necessitate the ex-

penditure of money. And that sug-

gests the need of assistance from all

who are interested in the result.

The Board of Education loses nothing

in this litigation. The expense on

its side comes out of the public funds;

or, in other words, the pockets of the

taxpayers. But the defense of the

people's rights against the encroach-

ments of official despotism, must be

paid for by private means. The soci-

ety which has taken up this defense will

appeal to the people for donations,

which it is hoped will be freely ren-

dered so as to settle the matter for

good.

There is now no actual need for fur-

ther litigation. The schools are open

without the absurd requirement which

was sought to be imposed, and if the

Board of Education were content to

"let well alone," and leave the matter

where it is until another Legislature

convenes, there would be no further

strife on the subject. But the indi-

cations are that it is to be pursued

to the bitter end, and therefore funds

will have to be raised for the purpose.

It should be understood that this will

not affect the question of the benefits

or otherwise of vaccination. Both be-

lievers and unbelievers in that practice

are joined in protesting against the

assumption of power, by a board

deriving all its authority from a legis-

lature that refused to pass a compulsory

vaccination law. The idea that a few

doctors who differ radically among them-

selves on the smallpox question, may shut

healthy, unexposed children out of pub-

lic and private schools, in order to force

them to be vaccinated against the will

of their parents, is obnoxious to every

sense of freedom and will be resisted to

the uttermost.

The discussion as to the extent of the

smallpox invasion of our State, and the

question of the benefits or evils of vac-

cination, has been carried on by some

persons with too little regard for the

opinions of others, and to the facts that

have been recorded, in reference to the

failure of the alleged preventive to ar-

rest the dreaded disease.

It has been stated that the Deseret

News has denied the existence of small-

pox in the city. That is not true. We

and others have noted the undeniable

facts, that the doctors here have dis-

puted with each other as to a number

of cases. Also that some which have been

pronounced smallpox have lacked the

very essential symptoms of the disorder.

Yet we are required to close our mouths

and bow to the dictum of doctors who

differ, as though they were infallible

moguls whose word must not be called

in question.

In Minneapolis there has been also a

heated debate on the smallpox subject.

One of the health commissioners, Dr.

Norton, says, in the St. Paul Pioneer

Press, that "there are many excellent

physicians in the city who declare that

the cases coming under their care later

diagnosed as smallpox by Dr. Law, are

nothing but chickenpox." He does not

deny the existence of genuine smallpox,

but he asserts that he knows of only

two cases in that city, one of which is

that of a man from Montana.

A physician in this city, who has

been the most persistent in trying to

force vaccination and keep up a scare,

has affirmed that he could not tell any

difference between measles and small-

pox in the first stages of the eruption.

Other physicians have disputed with

him as to cases which have since clearly

demonstrated the absence of smallpox

after he had dogmatically asserted its

existence. We make this allusion be-

cause of his repeated misrepresentation

of the attitude of this paper.

There are two sides to the main ques-

tion, and we hope the agitation that

has arisen will cause investigation, that

shall result in better information on a

matter that concerns the welfare of the

whole civilized world. Dogmatism, re-

liance on traditions and imaginary ef-

fects not fairly traceable to supposed

causes, refusal to inquire into advanced

theories supported by irrefutable facts

and figures, all tend to hinder the

progress of scientific thought and the

adoption of improved methods of fight-

ing disease.

There is a fine, open field for inquiry

in the treatment and prevention of

zymotic diseases, and the very changes

that have already been made ought to

provoke, instead of stifling, discussion

as to present theories and practices.

However this may be, the necessity of

preserving that liberty of person, for

ourselves and our children, that is

guaranteed by constitutional provi-

sion, and that must be maintained at

any cost, should be clearly seen and

acted upon by American citizens, every-

where.

A SCANDINAVIAN JUBILEE.

In the current number of the *Blumen*, a Danish publication in this city, we notice an article signed by Elder Anthony H. Lund, of the Council of Apostles; C. D. Fjeldsted, of the First Council of Seventies; and others reminding the Scandinavian people in this region of the fact that this year it is fifty years since the Gospel was first introduced in the northlands.

On the 14th of June, 1850, Apostle Erastus Snow and companions landed in Copenhagen, where headquarters for the Scandinavian mission were established. There is no doubt that this event was one of great historical importance. The introduction of the Gospel in the North really marked an epoch in the religious evolution of the brother nations. It brought a new light, peace, and blessings, both spiritual and temporal, to thousands. It is, therefore, only natural that there should be a general desire among the Scandinavians in Utah and adjoining States to celebrate the fiftieth anniversary of the arrival in their old homes of an Apostle of the Lord with a message from God.

Elders Lund and Fjeldsted, now, after consultation with the Presidency of the Church, invite all Scandinavians interested in this matter to a reunion in Salt Lake City from the 14th to the 17th of June, and they express the hope that those to whom the invitation is directed will respond generally. A local committee will do their best to make the visit to the city pleasant and profitable. During the four days of reunion, there will be historical and doctrinal lectures and speeches, as well as devotional exercises. There will also be excursions and entertainments, as far as time will permit.

The "News," with those who are more immediately interested in the celebration of this anniversary, sincerely trusts that it will be a success in every respect. There is no reason why it should not. It is well known that among the most devout members of the Church, as well as among the most industrious and useful citizens, are many who came to these valleys as a result of the teachings of Apostle Erastus Snow and others in their native lands. Their reunion in memory of that event should indeed be made a time of general rejoicing, as well as an occasion for the renewal of faith and activity in the cause that brought them to the "land of promise." It should be a time in which all possible differences should be laid aside, and nothing but unity and good will prevail. There are some who live in the Church cover nearly the entire period. What an opportunity they will have to bear their testimony to the younger generation, and to the world as to their experience and knowledge of the truth! What an opportunity for the children to see and listen to the Joshua, that have witnessed the hand of the Almighty both "in Egypt and the wilderness," so to speak! The reunion should be a memorable one in every respect.

WHAT THEY DO NOT "DEMAND."

The Oden Standard (non-"Mormon") has taken a consistent and rational position during the entire recent controversy on the "Mormon" marriage question. It does the same now as to the proposed Constitutional amendment. Referring to some remarks of the San Francisco Call, the Standard says, after quoting the text of that amendment:

"The Church will cheerfully accept an amendment that will prohibit plural polygamous marriages. The foregoing proposed amendment goes further. It demands that the old polygamous families shall be pulled apart, that family ties of a life time shall be rent asunder. The ministers of Salt Lake do not temper their demands with either 'mercy or justice.' That 'Christian forbearance,' we hear so much about, is invisible in the action of the Salt Lake ministers. If our Christian friends really desire peace in Utah and will exhibit that spirit which they say the Savior authorizes them to preach on this earth, then they will express a due regard for the children and wives who must become cast-offs under the constitutional amendment which they propose. Would the Savior have preached a doctrine to make outcasts of the innocent?"

The Standard, though not authorized to speak for the Church, presents a very sensible view of the case, and exhibits acute perception of the spirit in which the Ministerial Association of Salt Lake makes its political "demands" upon the National Legislature. It should be also observed that the amendment, which the professed promoters of "social purity" and "protection of the American home" urge Congress and the country to adopt, is absolutely silent on the subject of those sexual sins and abhorrent vices which are known to prevail throughout the land, that are the greatest possible foes to social purity, and invade the American home, polluting the very fountains of life.

For a sincere social reformer, no matter how impractical or mistaken may be his vagaries, we can feel some respect. For pretended advocates of chastity who wink at the vilest corruption, and then cast up their eyes while they whine in pious tones against something that is almost extinct, and which at its greatest prevalence was but a tiny speck on the surface of the body politic, we can but feel the utmost contempt, and leave them to their own self-deceiving and the retribution that Eternal Justice will surely deal out to the defamer and the hypocrite.

OUR MISSIONARIES.

Those who read the reports given from time to time by Latter-day Saints missionaries in the Church Intelligence department of this journal, or listen to them in the meeting houses of the Church, cannot fail to notice the truly unanimous testimony they furnish to the fact that joy, peace and satisfaction accompany the labors of the Elders in the field. They almost invariably find that their experience as missionaries is the most pleasant and profitable of their lives.

This is all the more remarkable, because their position in the world is so different from that of salaried ministers. Generally they are looked upon with no favor. Often "refined" society shrinks from them as it would from lepers. A great many men and women pretend to regard the world as com-

paratively clean and respectable, were there no votaries of "Mormonism" in it, and the missionaries meet that spirit. Often they encounter slander, misrepresentation, mob violence, and various other forms of persecution. Many a time the "Mormon" missionary is rudely shut out from the home he respectfully approaches, as if he were a dangerous tramp; he is denied a hearing in public halls, and sometimes even a place where to rest over night. He has left home, and all his loved ones for the time being, and has gone out a stranger among strangers, defraying his own expenses, and hoping for no reward but that which comes from God. And yet with all this he is happy. He would not exchange his apparently humble position as an ambassador of Christ for the pulpit of the most popular and best paid preacher of the world.

The secret of this is to be found in two facts. In the first place, the Elder who goes out with the Gospel message to the world knows that he is performing a sacred duty. He feels like the Apostle Paul, that through the mercy of his heavenly Father he has become a debtor to both Jew and Gentile, and he is to some extent meeting this obligation by declaring unto them the way of salvation.

And in the second place, Elders find, while faithfully discharging their duty, that the Lord is with them, strengthening their testimonies of the truth, and manifesting His power in many ways. Frequently missionaries return to Zion with an experience similar to that of the first Seventies, who came to the Lord and told Him that even the demons fled, when rebuked in His name. Thus the missionaries testify that God through them heals the sick and manifests His power in answer to prayer. They testify to the acceptance of the Gospel by thousands, and the joy and happiness it brings to all believers. No wonder, then, that they look back upon their missionary experiences with joy. A faithful missionary lives, as it were, in a divine atmosphere. Through the eyes of faith he beholds the glory of the Lord. It is an experience to strengthen him for his Master's service for evermore.

This is the almost universal experience of our missionaries. It is one of the great proofs of the divinity of this work. It should be a sign to the entire world.

HE LEFT JUDAISM.

Max Wertheimer, former Rabbi of a Hebrew congregation at Dayton, O., is said to have withdrawn from the Moslem faith. The Rabbi has served faithfully for 18 years, but now some of his former friends and associates think he is not well balanced mentally.

In his letter of resignation he makes the following statement, which seems to us might have come from any honest clergyman criticizing the modern orthodox churches. He says:

"I have come to the conclusion that as long as card-playing clubs exist in Israel, and are frequented of fonder and loved more intensely than God's synagogues and temples, American Judaism is a farce and mockery. As long as rabbis deny the miracles recorded in the Torah, Prophets and Scriptures, the power of the Omnipotent God of Israel is spurned and ridiculed! As long as prayers are not believed available except, maybe, once a week, for a few minutes only, the spiritual understanding of men, women and children must be poor and remain undeveloped. As long as the pulpit's voice must not and dare not be raised in behalf of boundless truth, and the so-called spiritual guides must submit to the higher authority of conceited and oftentimes uneducated congregational bosses, so long will Israel's religion remain barren and resultless."

To this the Jewish Messenger, observes:

"Now, with all the evident exaggeration in these opinions, they are not so absolute devoid of truth as to make them prove any grave mental disturbance on Mr. Wertheimer's part. The entire incident is symptomatic of American conditions that affect pulpit and pew."

Mr. Wertheimer seems to have been struck with the irreconcilable discrepancy between the Bible teachings on many points, and the modern practice. And his is not an exceptional case. Nearly all ministers have at one time or another met on their road, like the false prophet Balaam, the angel with the flaming sword, condemning their course. Some labor every day of their lives under the condemnation of their own consciences. But few have had the courage to turn, giving up all in order to follow the Savior.

Mr. Wertheimer has evidently taken one step in the right direction, though he may as yet be somewhat uncertain where to go. By continued research in a prayerful spirit for truth, he should find it, for the gate is open to all who are willing to enter.

TO REGULATE MARRIAGE.

A bill before the Colorado legislature provides for a physical examination of parties applying for a marriage license. The idea of the law-maker who has introduced the measure is that no license shall be issued, except upon a certificate from a board consisting of physicians of different schools. This certificate must show that the man is not less than 25 years old, and the woman not less than 22; that both are free from dipsomania, insanity or hereditary tendency thereto; tuberculosis, cancer, epilepsy, and syphilis, and that there is no blood relation existing between them.

It is claimed that such legislation is needed in Colorado, because people with various diseases flock to that State to find health, and the idea seems to find much favor particularly among medical men.

Probably the measure will not be passed at present, but it may turn up again both in Colorado and other places, and it is, at any rate, worthy of some consideration.

The restriction as to age we regard as unwise. There are many young men and women fully qualified, mentally and physically, to enter the marriage relation at an age far below those specified in this proposed legislation. There is a wide difference in individuals in these respects, and it would be folly, or worse, to prevent marriage of a man until he is 25, and of a woman before she is 22 years of age.

We believe it would be a mistake to appoint any board, medical or otherwise, for the purpose of regulating a

matter of such importance. A marriage license should be issued on the certificate of any recognized physician, man or woman. The persons applying for the license should be at liberty to consult their own physician, and not be compelled to appear before any stranger that by hook or crook may have secured a position on the board. Measures for the good of the State are all right, even when they of necessity restrict the individual liberty, but such restriction should never be made unnecessarily severe. An examination by a family physician ought to be as satisfactory as one conducted by the appointees of those in charge of a political machine. Matrimony and politics should never be yoked together.

A "CHRISTIAN" FLAG.

One Mr. Charles C. Overton of Coney Island, is said to be at the head of a peculiar religious fad, the idea of which is to gather all "Christians," irrespective of nationality under one flag. The idea occurred to him, when one day he saw a number of children carrying a small American flag, and later a number of liquor dealers carrying the same emblem. Why should there not be a "Christian" flag? "Nothing awakens such enthusiasm as a flag," says Mr. Overton. "One cannot conceive of an army without its colors, and there is certainly no reason why the Army of the Lord should go bannerless."

The colors of the proposed flag are red, white and blue. The flag is white with a corner space of blue, and a red cross in the center of the blue. Miss Fanny Crosby has dedicated a hymn to this new flag, the first stanza of which are:

"The Christian Flag! God bless it!
Now throw it to the breeze,
And may it wave triumphant
O'er land and distant seas.
Till all the wide creation
Upon its fold shall gaze,
And all the world united,
Our loving Saviour praise."

A "Christian" flag is a unique idea. It has been supposed that every flag with a cross on it is the emblem of a Christian nation; and that every "Christian" in all nations should be devoted to his flag. "Christian" patriotism, it has been supposed, ought to be the highest, the purest, and the most fervent. Have we now come to this that the sign of the cross is no longer an emblem of victory, as it was to Constantine? Are "Christians" to rally round another flag than that of their respective countries? Is at last, notwithstanding the protests, the cross to be placed above the Stars?

This flag movement is worth while watching. Religious fads often spread rapidly. And it seems to us the effect of this would be to loosen the national ties, and to render the idea of nationality rather vague, and that without benefiting the cause of the "Christian" religion. Jesus of Nazareth did not march through the land with sounding drums and waving banners. His kingdom was not of the world. Nor will His advent the second time be with earthly emblems of glory. When He returns it will be with the thousands of Saints and holy beings, and such glory as they are partakers of. There are many who seem bent on rendering the Christian religion a farce, and the flag movement appears to be one which can have no better result.

CROWDED CARS.

Overcrowding street cars is a subject of considerable interest both here and elsewhere. Some time ago an English judge, we are told, declared from the bench that "no one had a right to enter a car of which all the seats are already occupied. The passengers who occupy seats pay fares for the use of them and of the car. It is an infringement upon their rights for others to crowd into the car, perhaps jostling and incommoding them, and certainly depriving them of air and light. No one has a right to inconvenience passengers already in their places."

It would probably be considered going too far in this country to lay down the rule that when the seats are occupied the car is full. Some standing-room there is in every car, and those who prefer to enter that to waiting for another conveyance certainly have a right to do so. But when this is carried so far that passengers who have already paid for the room they occupy are crowded to the verge of suffocation, somebody is certainly guilty of trespassing upon the rights of others. And this is particularly unpleasant when conductors think they are empowered to treat passengers as a lot of cattle.

When contagious diseases are supposed to threaten the public, the matter should be given special attention. It may be too much to ask for the privilege of entering and leaving public conveyances without the danger of having clothes torn to pieces, and elbows thrown into the face, and so on, but if such inconveniences carry with it the possibility of catching contagious diseases and endangering the general health of the community, the matter cannot be viewed with indifference. But this phase of the question must be referred to the proper health authorities.

THE SUFFRAGE MOVEMENT.

The retirement of Miss Susan B. Anthony from the presidency of the National Woman Suffrage association suggests to a contributor of the Boston Herald a review of the work for woman suffrage during the past generation.

It is often supposed that the long and persistent agitation has been almost barren of results, but the writer in the Herald reminds his readers that this is not so. On the contrary, the victories gained are most encouraging. Woman suffrage has been embodied in the State constitutions of Utah, Colorado, Idaho, and Wyoming, embracing a territory with eight United States Senators and a number of congressmen to fight the battle in the national legislative halls. It has been adopted partially in twenty-five States of the Union.

It should be one of the signs of the time that it is in Utah, and the other States where it is alleged "Mormonism" has much influence, that these equal rights have been first recognized. Friends of woman suffrage should see in this fact alone, a sufficient refutation of the slanders circulated by the enemies of the Church from pulpit and press. They should pause and consider whether it can be true that a system

which elevates woman can be degrading at the same time. The contention of the adversaries is that, from one source giving sweet water can also flow that which is bitter; that a plant, producing grapes, can also give thistles, but the contention, we need not say, is absurd.

The indirect results of the suffrage fight are also considered. Women now have freedom of speech; they can control their wages; co-education has become the rule. More than two-thirds of the colleges and universities of the United States now admit women and men on terms of equality. Women have become the teachers of the rising generation. In the East and South the leading positions are still monopolized by men, but even in these sections more than three-fourths of educational positions are filled by women.

Another result is that many women have become wage-earners. They are entering stores, offices and factories; they are becoming physicians, lawyers and even preachers. This is, perhaps, the least encouraging feature of the movement. Equal duties and equal rights and responsibilities, as far as compatible with physical and moral conditions, is a proposition that cannot but commend itself to all liberal-minded people. But a condition, the tendency of which is to break down that which constitutes home, must be viewed with alarm.

Not only is home the foundation of the so-called "Christian" state, but it is the divine school in which character is formed for time and eternity. But home cannot exist without the maintenance of the sweet influence of a true woman. How can that be preserved when both men and women are engaged in the battle for life and existence? The old-fashioned idea of one toiler for the family, and one to save the fruits of his labor and to sweeten them and render them easier, cannot be improved upon. It is the way nature points out no less than religion, and both are safe to follow. Under any other arrangement home must give way to the club and the hotel, and the state itself will be in danger of falling, as a structure undermined in its foundations.

ENCOURAGING WORDS.

The following letter from a friend now sojourning in Wyoming expresses the sentiments of a host of people, who, by word and pen, are supporting the Deseret News in its present defense of the Church and its attitude generally on public questions, therefore we give it space in these columns:

Mr. dear Brother Penrose:
I have just finished reading in last evening's "News" the ministerial address, and your vigorous reply to the same, and I do most heartily congratulate you in showing up those prevaricating hypocrites in their true light. They are at the bottom of all the trouble and scandal that has been heaped upon our people, and are trying to disgrace the people of Utah before the whole world. The course these ministers are taking is one of consummate hypocrisy and deceit from beginning to end, and they seem bent on misleading the people of this great nation. I have also read with great satisfaction, your editorial in the "News," "The Conflict Inevitable," which I endorse as timely and to the point. It is true, every word of it. Keep on in the good course you have taken. You know the best and the wisest among us have need of a hearty encouragement here. Truth must and will prevail. Your sincere friend and brother,
Feb. 14, 1900. J. D.

The armor-plate trust seems to have a bomb-proof shell, so far as it is affected by efforts to burst it, on the part of the nations waiting warships.

This morning the Boer forces near Molteng began an attack on that place, held by Gen. Gatacre. It looks like an effort to cut Lord Roberts' communications.